



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search


Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

1082 f. 30 Where ought Christ to have Suffered









Where

DOUGHT CHRIST

Has Suffered?



WILLIAM

1082 f. 30





View from the North Suburb, near the Ancient Tomb.

THE PROPHETIC
SITE OF CALVARY
SURVEYED.

A Biblical Exercise,
WITH ADDITIONAL NOTES AND PROOFS.

BY

HENRY S. BAYNES,

MEMBER OF THE FRENCH PROTESTANT HISTORICAL SOCIETY.

"He who reads a prophecy, and perceives the corresponding event,
is himself the witness of a miracle."—*Archdeacon Nares.*

LONDON:
ALEXANDER HEYLIN, 28, PATERNOSTER ROW.

1858.

Price Sixpence.



"The Gospels are full of deep and curious matters, not to be exhausted by the industry and attention of ages."

Archbishop Newcome.

"Let him, then, who searches the Holy Scriptures only fairly make known his best apprehensions; and let him be heard with patience; and let Truth, that charming offspring of Eternal light, come forth, and be produced by those slow degrees, and by that process of inquiry, which the Divine Author of nature hath ordained."

Edward King's "Morsels of Criticism."

"He who can be wholly unimpassioned when contending for the Truth must have a very shallow sense of its importance."

Stephen Jenner's "Truth's Conflicts."



PREFACE.

THE writer was first led to discredit the authenticity of the traditional site of Calvary by reading "Travels along the Mediterranean in 1816-22," by Robert Richardson, M.D.; called by Dr. Kitto "the Maundrell of the nineteenth century." Henceforth, during an interval of several years, many of the early writers on Palestine, and most of the recent ones, have been consulted for a solution of the problem of the true site of Calvary. But in none of them is it found. As an important Biblical question, it seems to have failed to be set in a just light. It is too generally regarded as having an exclusive source of appeal in tradition; or where tradition appears to be distrusted, it is apprehended that "doubts must always hang over the subject" (*Stanley's Sinai, etc.*, p. 454).

With submission, however, a different alternative is proposed to the inquirer. That

the solution of the problem is furnished in the Holy Scriptures forms the argument of this Exercise ; and to urge their decision concerning it, the design of its publication. If the argument commends itself, so will two of its sequences especially : the one as promotive of faith, since it yields another important illustration of the certitude of Scripture prophecy ; and the other as inspiring hope, for it tends to remove a stumbling-block out of the way of our brethren of Israel. By a course of severe discipline, the Jews were long ago cured of idolatry ; and, now, to no people is that vice more revolting. Two of these have recently given their impressions of scenes in Jerusalem, Ridley H. Herschell and Moses Margoliouth, both of them in travels to their father-land. Fortunately they discredit the claims made for the church of the "Holy Sepulchre" so called. But very pernicious to the interests of Christianity must be the scenes there exhibited ; and of which the last-mentioned writer gives this sample :

"From chapel to chapel a large wooden figure was carried ; the hands and feet and head made to move on hinges, and fastened to a cross. At last the pro-

cession arrived at the place called Calvary (falsely so called); where, to my inexpressible horror, the whole history of the crucifixion was enacted upon the wooden figure which was carried in procession before us. A crown of thorns was put upon it. It was nailed to the huge cross to which it was before slightly fastened. The figure and cross were then put (according to monkery) into the very spot where the accursed tree was once planted on which our Saviour gave up the ghost; and then with a consummate air of mock solemnity, the body was taken down from the cross, which process was the most revolting and horrifying to me. One of the monks carried a large silver tray, on which lay a large pair of silver tongs, with which another monk first took off the crown of thorns, said to be the identical one which was platted by the soldiers upwards of 1800 years ago, which was kissed, and the poor ignorant pilgrims immediately fell on their knees and worshipped it" (vol. ii. pp. 320-1).

The temper of the actors in those unholy processions is discovered in the following piece of intelligence, which appeared in the *Augsburg Gazette*, in June, 1846:—

"The church of the Holy Sepulchre was desecrated on Good Friday last, by a formal combat between the Greek and Latin ecclesiastics. The finishing ceremony in the Latin passion week of the procession of the wooden image of Christ was attended with an

obstinate fight. The church candlesticks were converted into bludgeons, and the standards borne in the procession into spears. The Latin Bishop was thrown down a flight of steps and nearly killed; his mitre and sacerdotal robes were torn: the monks who followed the procession were scattered and cruelly beaten; some, it is said, are mortally wounded; and the image was kicked about as a rejected idol fit for the burning. Order was not restored until the Pasha made his appearance."

"On festivals like Easter and Christmas, when the church is unusually crowded, the Pasha is always obliged to send strong detachments of soldiers, who, musket in hand, and the better to keep order, disperse themselves in every quarter both within and without the edifice. But for this precaution there is no knowing what might ensue" (*Dupuis' Holy Places*, 1856, p. 58).

"And at all times the Christians of Jerusalem live in such irreconcilable hatred to each other, especially the Greeks and Roman Catholics, that even their children will never play with each other" (*Jerusalem as it Is*, p. 155).

All this in the very cradle of Christianity, and in the face of its bitterest enemies! Not until the Word of God obtains its proper supremacy will such scandals cease.

10, BRUNSWICK PLACE,
CITY ROAD.

A BIBLICAL EXERCISE.

THEMATA :

1. Objections to the Calvary of Tradition.
2. Appeal to the Holy Scriptures.
3. The Messianic Symbols.
4. An appointed Locality.
5. Prophetic Symbols fulfilled.
6. The true *Via dolorosa*.
7. The Calvary of the Bible.

It is strange that any apology should be needed for the exercise of the inherent principle and obligation of our being—the exercise of the judgment upon subjects of evidence. By many writers the question, “Where Christ suffered?” is said to be settled in favour of the spot inclosed by the church of “the Holy Sepulchre,” and upon evidence so venerable as that, to demur is to be regarded as impertinent. One such writer, a Roman Catholic, observes, “The first travellers were very fortunate in not being obliged to enter into these criticisms, because they found in their readers that religion which

never disputes against the truth" (*Chateaubriand*). By another writer, a Protestant, it is asked, "Why should any one attempt to disturb the belief or acquiescence of the Christian world on a subject concerning which all nations have hitherto found reason to agree?" (*Bishop Michael Russell*). And by a third, also a Protestant, it is contended, "Few antiquarian questions rest on an equally solid basis, and few points of history would remain settled were they subject to the same sceptical, not to say unfair scrutiny which Robinson has here applied"* (*Dr. Kitto's Biblical Cyclopædia*).

But can this method of dealing with it decide the controversy? Truth is candid, and repels not scrutiny. And surely the question is as proper for discussion as any other permitted to Biblical criticism. In fulfilment of prophecy, and by testimony universal, the city of Jerusalem has been subject to so many disasters, that the wonder should be not that doubts exist respecting where Calvary was precisely situated, but that a knowledge of the identical spot is positively affirmed. In proceeding to the place so peremp-

* Dr. Robinson's "Biblical Researches in Palestine in 1838 and in 1852," include a most ample and successful treatment of the subject upon grounds topographical, historical, and archæological.

torily commended, the dissentient is stumbled at the threshold. He may well doubt, that the relation concerning a miraculous discovery of the true cross for the mother of Constantine affords any confirmation to the authenticity of the alleged site.* Moreover, with the Bible for his hand-book, he finds in the place to which he has been directed these difficulties; first, the place is within the city, and it must have been so before its destruction by Titus. No ingenuity of writing or of mapping can accommodate its exclusion to the form which the city must have taken in all reason, and especially when, instead of being as now two miles, it was four miles in circumference. Hemmed up on the south and

* Constantine, himself, would be a poor judge of the merits of the allocation. His reverence for Christ was entirely subservient to his own glory. So thought the great critic Niebuhr, who writes concerning him: "Many judge of Constantine by too severe a standard, because they look upon him as a Christian; but I cannot regard him in that light. The religion which he had in his head must have been a strange compound indeed. The man who had on his coins *Sol invictus*, who worshipped pagan divinities, consulted the haruspices, indulged in a number of pagan superstitions; and on the other hand built churches, shut up pagan temples, and interfered with the council of Nicæa, must have been a repulsive phenomenon, and was certainly not a Christian. To speak of him as saint, is a profanation of words."

east by precipitous heights, it must have occupied the ground to the present extent on the West. In no other way would it have agreed with the description given of it by the Psalmist (Psa. cxxii. 3)—

“Jerusalem is builded as a city
That is compact together.”

A zealous advocate for the traditionary site (Mr. G. Williams), after producing a plan of the course of the ancient western wall, adapted to his view of the subject, inquires, “And where, now, does it leave the church of the Holy Sepulchre? In the angle formed by the first and second walls, nigh unto the city, and without the gate, probably in a place where there were gardens, for the gate of Gennath (of gardens) led into this quarter.” But with due deference to an actual surveyor, the angle of which he speaks is manifestly an unfortunate feature of his plan; for it is certain, “This thing was not done in a corner” (Acts xxvi. 26). Again, the distance from St. Stephen’s gate in the east to the Jaffa gate in the west is half a mile. Between those gates, from the place indicated as Pilate’s house to the church, the measurement is 800 paces; a distance which seems inadequate to the action of the narratives

recording the occurrences of the progress to the place of crucifixion. It may also be well supposed, that the distance between the Calvary and the Sepulchre in the church is equally insufficient, being only about fifty paces.* It is true that the garden, wherein was the tomb, was in the place. But the place was so wide that the women from Galilee are represented as "standing afar off, and beholding Jesus afar off." And when, afterwards, they approached the Sufferer (John xix. 25), and witnessed his burial, it is written, "they followed after, and beheld the sepulchre" (*Luke*). Whereas, was the sepulchral rock only fifty paces off, it had been needless to say "they followed," for they had certified the place of burial by a glance.

And whereas, it is sought to pacify the objector by pointing to an etymological synonymy between Goath and Golgotha, the attempt is futile, for the words bear no affinity of meaning whatsoever. Nor because Gennath signifies *gardens* will that circumstance bring Calvary into that neighbourhood. For there were many gardens around Jerusalem; there were scores. But howsoever, the prime objection taken to

* 108 feet (Sandy's Travels, p. 129). In "Modern Jerusalem," published by the Religious Tract Society, the distance is put at 285 feet—an extraordinary mistake.

14 APPEAL TO THE HOLY SCRIPTURES.

Constantine's site of Calvary is, that it is *contrary to the evidence of the Holy Scriptures.*

An appeal is made from tradition to the Bible. And if from the latter Herod's inquiry concerning the place of Christ's birth was resolved by the Sanhedrim; and if the disciples, as they retired to Emmaus, mourning as irreparable their Master's death, were chid by the unknown Traveller for dulness and unbelief, in not having discovered in Scripture that "Christ ought to suffer," it is surely consistent to seek from the same source to be directed in the inquiry, "Where ought Christ to have suffered?"

The Bible is all prophetic. The earliest Divine communication made to man in his disobedience was a prophecy. It foretold the conflict of the seed of the woman and victory over the serpent. And of all subjects for memory and thought and hope, that announcement was the most important to be retained by every descendant of the first transgressors. It therefore needed to be read in a language that should be common to all mankind, and which no catastrophe like that at Babel could ever render unintelligible to any portion of them. Such a language is that of *symbols*; the first example of which occurs in the altars and offerings of Cain and Abel; whilst the evidence

of its subsequent universality is discovered in the literature and religion of all peoples. True, mankind waned into idolatry. But whilst their minds became thereby darkened, the language in which the promise was recorded remained legible. But that neither the observance nor the signification of those symbols might be lost, God was pleased to commit the charge of their preservation in the distinctest manner to a nation that should be priests unto him, and his witnesses until the fulness of time arrived, in which the promise, adumbrated by types, should receive accomplishment. When, therefore, the historical and legislative records of the Jews were by Moses embodied in a written form, the symbolical rites were not only retained, but formed the chief feature of their ritual. These, although uttering no voice, were ever present to the eye of the people, day after day and year after year, like the lights of heaven. Their meaning never became obsolete. They depicted vividly the evil of sin, and observed in faith, they tended to brighten the hopes and quicken the expectations of the Deliverer. The sinner needs pardon; the pardoned, sanctification; the sanctified, oblivion of all his guilt. But these were all to be provided in the fulfilment of the hopes and expectations that belonged to expiatory

.

sacrifice, comprising, (1.) Atonement by the sin-offering for priests and people, collectively; (2.) Justification by the offering for the leper's cleansing, individually; and, (3.) Sanctification by the transference of sin to the scape-goat, declaratively. These rites spake of Messiah in his vicarious character. And they were all to be observed in an *appointed locality*.

(1.) The law of the sin-offering directed, "And if his offering be of the flocks, he shall bring it a male without blemish, and he shall kill it on the *north side* of the altar *northward* before the Lord," Lev. i. 10, 11. "Even the whole bullock shall he carry forth *without the camp* into a clean place where the ashes are poured out, and burn him in the wood with fire," Lev. iv. 12.

(2.) "The law of the Leper in the day of his cleansing" is this, "He shall be brought unto the priest. And the priest shall go forth *out of the camp*; and the priest shall look, and, behold, if the leprosy be healed in the leper; then shall the priest take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop. And the priest shall command that one of the birds be killed in an earthen vessel over running water. As for the living bird, he shall take it, and the cedar wood,

and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into *the open field*," Lev. xiv. 1—7.

(3.) And concerning the *scape-goat* it was directed, "And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other for the scape-goat. And Aaron shall bring the goat upon whom the Lord's lot fell, and offer him for a sin-offering. But the goat on which the lot fell to be the scape-goat, shall be presented alive before the Lord to make an atonement with him, and to let him go for a scape-goat *into the wilderness*," Lev. xvi. 8—11. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man *into the wilderness*," Lev. xvi. 21.

Hence it appears that an *appointed locality* was an essential feature of those sacraments, and that the place prescribed for their celebration was the *northern suburb*; a law which,

having been first applicable to the tabernacle, was held identical afterwards with respect to the temple. It appears that the same suburb was directed to be preserved as a place for the public benefit before all the cities of Palestine (Lev. xxv. 34). And in Ezekiel's projection of the walls of the Jerusalem of his vision (ch. xlviii. 31), he writes, "And the gates of the city shall be after the names of the tribes of Israel, three gates *northward*, one gate of Reuben, one gate of JUDAH, and one gate of Levi." Judah was the patriarch of whose tribe Messiah should come; and the position in which the name stands in the line, precisely denotes the gate of the city which afterwards went by the name of Ephraim, because it faced the land of his tribe.

Thus spake the Law and the Prophets. And according to the usual interpretation of Biblical types, it would be concluded that Christ died in the place predicated by their testimony. Hence the inquiry arises—Is this conclusion verified by statements or inferences to be gathered in the Scriptures of the New Testament? Whatever these may intimate concerning the subject, must harmonize with the testimony of the Prophets; for although there were many penmen of holy writ, there is but one all-pervading Author, the Spirit of Truth. Under

either economy, whether prophets or evangelists, they will speak as one voice, though ages intervene.

It is found, then, that the place of Christ's death has, in fact, been denoted by the evangelists. Not, it is true, in its connexion with the Jewish economy; but in its relation to the government by whose authority the death of Christ was effected. This was a new and an important point. It was important as a link in the chain of circumstances whose occurrence was essential to the fulfilment of the prophecies concerning him. It was important to show that he was literally *rejected* by the elders of the Jews, and that he suffered as a *castaway*. By the evangelists, therefore, the place of his death, instead of being denoted as the place in which the sin-offerings of the Jews were made, is represented as the place where the Romans publicly executed slaves. That all the evangelists have recorded the name of the spot of crucifixion, intimates a special design; and that design could be no other than to show how his death corresponded with its predicted ignominy. "Golgotha," "Calvary," "the place of a skull!" (Not much more than a century ago, and skulls of traitors surmounted Temple Bar at London.) The place used for public executions, being well

known to the Jews, they needed not to be informed that it was contiguous to the spot where the sin-offerings from the temple were consumed. The evangelists did not record every particular fact of our Lord's history. Neither do they stop to expound every point illustrated by the facts which they have recorded. They wrote divine *memorabilia* (John xx. 30). And it is often left for the student, by comparing Scripture with Scripture, to evolve the argument. Happily, in this instance, the subject has been resumed by another inspired penman; and exactly in the view needed to confirm the position sought to be established in this exercise. It obtains recognition by that divine expositor of Law and Gospel, the apostle Paul. In his teaching concerning the abolishing of expiatory rites by the "one offering" of Christ, he combines the mention of that offering with a notice of the law of its locality, and employs them conjointly, as his manner is, for a practical use. He thus writes, Heb. xiii. 11—13: "For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burnt *without the camp*. Wherefore Jesus also, that he might sanctify the people with his own blood, *suffered without the gate*. Let us go forth therefore unto him *without the*

camp, bearing his reproach.”* The force of this application is felt by all. But addressed to Hebrews of the period, its adaptation consisted in its reference to services with which they were still familiar; and which being conducted *without the camp* were resorted to through a specific gate. With the indication of the evangelists there is here a perfect accordance. And the subject being treated under distinct relations only adds emphasis to the evidence. The unity of Divine inspiration is inviolate; and the apostle and the evangelists combine to attest the fulfilment of the ancient oracles predicting the place of the Redeemer’s decease.

It will not be objected that the subject is inconsistent with the plan of Divine revelation. The person of Christ, his character, and atonement, form the chief themes of the Scriptures. But they likewise predicted the minuter circumstances of the conduct of his executioners, their reviling him and casting lots for his raiment, together with the fact of his dying with the wicked, and being laid in the grave of the rich. Neither is the subject unworthy of revelation. He is worthy concerning whom the Law and the Prophets wrote and spake.

* “Let us go forth, etc., being clothed with his ignominy.”—*The Peschito, an ancient Syriac Version.*



He is the King of Sion, the Wonderful Counsellor, the Mighty God. And when he came as the Saviour of the world, the Victor promised, it was fitting heralds should precede, and in their announcements of who came, and when, should predict as well the place of his conflict, as of his triumph. In short, is not this coincidence of the requirement of prophecy, and the unconscious fulfilment thereof, by the united agency of the high priest of the Jews, and the Roman governor at Jerusalem, entitled to be classed with those harmonies which attest the Bible to be divine ?

Eighteen centuries have passed away since the last sacred testimony concerning the site of Calvary was penned : and notwithstanding the prejudice which the fogs of tradition have induced, evidence directing, at least to an approximation to the spot, is still ample. There stand the truthful hills ! Sion on the south, and on the east Moriah : these, with the Holy Scriptures, it is affirmed, are sufficient guides whereby to trace the real *Via dolorosa*,—a course happily unpolluted by those nests fixed over pretended sacred spots by the vultures which for centuries have battened upon the physical features of our Lord's history. And although a sad, it may be a profitable exercise, as well

as convincing, to observe the correspondence between the intimations of prophecy, and the occurrences throughout the holy Redeemer's progress to Calvary.

The knowledge of what transpired is alone to be gathered from the evangelists. But among the thousand arguments which attest their veracity, there occurs in the Jerusalem Talmud a passage curiously corroborative of one portion of their narrative. Speaking of the high priests under the government of the Roman Procurators (Annas being named among others) it is observed therein, "The high priests appoint their sons treasurers, and their sons-in-law captains of the temple, while their servants ill-use the people, and treat them to club-law."* And the evangelists relate that by chief priests and captains of the temple, bearing staves (Luke xxii. 52), Jesus was hurried from the garden of betrayal to Sion, where dwelt the ex-high-priest.† It was approaching to midnight; and the

* Quoted from "The Post-Biblical History of the Jews," by Rabbi Raphall; New York, 1856, vol. ii. p. 37.

† Judas stood with them (John xviii. 5), and with the rest was struck to the ground (ver. 6): recognising herein an emanation of the divine power of Christ, the shock plunged the miser into despair. Avarice is as cowardly as it is cruel.

aged man awaiting at that unseasonable hour the arrival of his Victim, indicated how deeply he was committed to the design of taking away his life. By Annas he was transferred to his son-in-law Caiaphas, the actual high priest, who hereupon promptly mustered a quorum of the Sanhedrim. On a previous occasion that council had been able to announce from the Scriptures the birth-place of Messiah. Yet now that the members thereof had had the history of Jesus before them for above thirty years, they could not recognise him in the vivid portraiture of him contained in the same Scriptures of their prophets (Rom xi. 8). And this, notwithstanding his character and miracles were known to them, not by common report alone, but by information obtained from their own messengers sent expressly into Galilee and elsewhere, to watch and report his conduct, and notwithstanding that two of their number were, secretly, his disciples. With haste, witnesses are suborned, and, after a scornful trial, the Son of God was condemned for blasphemy. But, deprived by the civil government of the power of exacting the penalty of death, they sent him condemned to the Roman governor. The house of Pilate adjoined Fort Antonia, which stood on the north side of the temple. This, therefore, was

the first step towards the completion of the prophetic symbols. It is *northward*.

The holy Victim is in the hands of the Roman. It is now five o'clock. The children that had welcomed with hosannas their lowly King were not in the streets. All was yet silent, except where the prosecution was being conducted. But how is its object to be consummated so as to escape the notice of the common people, whose resentment his prosecutors feared, and who had taken Jesus for a prophet and heard him gladly? At the season of the paschal feast there were multitudes of foreign Jews in the city. These knew not Jesus, but by the misrepresentations of the priests. They were always zealous to show their fidelity to their national policy and religion; foremost among whom were those of Cyrene and Alexandria. It had been easy, by previous concert with the rulers of their synagogues, to secure the attendance of a crowd of these to represent the public voice. By six o'clock, being the first hour of the day, Pilate receives their charge. The case is urged. But the governor is indisposed to regard it as one which merited the penalty of death. Besides, "he knew that through envy they had delivered Jesus." Hereupon the ground of accusation is changed. His claim of royalty is adduced,

together with the falsehood that he promoted sedition among the people in Galilee. Still, the governor, after an examination of him on these points, and after referring the case to Herod Antipas, the tetrarch of Galilee, is compelled to say, that neither himself nor Herod found any fault in him at all. Their arguments being exhausted, they now question Pilate's own loyalty "if he let this man go." To the impetuosity of their appeal, and the clamours of their faction, the friend of Cæsar yields, whilst from the judgment-seat he protests the innocence of the Accused, and abjures the guilt of his blood. Haste was essential. Opportunely for their design, three criminals were ordered for execution on that morning. It was urgent that Jesus should die on that day. The release, therefore, of a prisoner, according to annual custom, is demanded in favour of a murderer, and the Just One is made his *substitute*. The lot is cast. The Victim is past human rescue now. The soldiers lead him forth with the other two malefactors, each bearing the cross on which he was to suffer death.—"Not the entire cross. Criminals only carried the transverse beam thereof, called *furca*, from whence the criminal was called *furcifer*" (*Dr. Hales' Chronology*). In this manner, at nine o'clock (the

third hour), "Jesus was led forth to be crucified" (Mark xv. 25). And again the requirement of the prophetic symbol is fulfilled. His progress was from the precincts of the temple *northward*.

In the Jerusalem which now is, the street leading from the place of judgment runs in a *westerly* direction, until it comes upon the street leading to the Damascus gate; thence a short way due *south*, and then again it resumes a *westerly* course to the church of the "Holy Sepulchre:" and hence it is called the *Via* or *strada dolorosa*. Contrary to this, it is most probable that, in the ancient city, a street ran directly from the gate Ephraim (now Damascus) towards the temple: and so it is indicated in Arrowsmith's map (1835). Multitudes swelled the procession, the vilest being always attracted by a spectacle of horror. But now they are instigated to cruelty by the priests, and their party who proceed with them. Amidst their scoffs and imprecations, and sinking under fatigue undergone and grief and shame endured, the Lamb is dragged to the slaughter. A sobbing attracts the Sufferer, a sweet gush of sympathy: and faint as he is, he can respond to that:—"Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." And thus were spoken his last words in

Jerusalem. Another step assigned by the is accomplished. He goes without the *northward*.

"The Damascus gate (anciently Ephraim the north, is planted in a vale which in age must have been a great public way, a easiest approach from Samaria and G. (*Dr. Kitto*). Portions of the Law were v on the gates (Deut. xi. 20): "It was o gate Ephraim by tradition, that the gua hold of Simon coming out of the counta compelled him to bear the cross of ((*Dr. Hales' Chronology*). "It is put another more able to support it, tha may hurry him more quickly to the pl execution."* The distance to be trod from *must be* less than a mile (a Sabbath day's jou because of the religious rites performed : place on the Sabbath. And for this reas evangelists are careful to mention, that place was nigh unto the city." Accord

erected the crosses and gibbets" (*Adams' Roman Antiquities*). And in view of the fulfilment of prophecy, Providence has overruled that the ordinary place for execution should be in the same suburb as that appointed for the observance of the vicarious rites of the Jews; for close by was the place for the burning of the sin-offering, the cleansing of the leper (on the person of some such perhaps Jesus had heretofore shown compassion on this same spot), and for the driving away the goat bearing the imputed sins of the people. This, then, the place of deepest humiliation, is reached. And in accordance with the prophetic law it is situated looking from the temple and the city *northward*.

Conducted by a beloved friend of the Innocent One, and of herself, the forlorn mother has reached the scene. And now is fulfilled that prediction of the venerable Simeon—"Yea, a sword shall pierce through thine own soul also," Luke ii. 35. It does not suffice that like the malefactors Jesus should undergo a cruel death, and that he also fulfils the oracle of the high priest,—“It is expedient for us that one man should die for the people” (John xi. 50). The immolation so long symbolized is now to be realized; accordingly, the priests have gone forth

without the camp. Exulting over the V they lead the note (Matt. xxvii. 41—
“The chief priests with the scribes and e mocking him, said—

“He saved others ;
Himself he cannot save.
If he be the King of Israel,
Let him now come down from the cro
And we will believe him.
He trusted in God ;
Let Him deliver him now,
If He will have him :
For he said,
I am the Son of God.”

And responding, the people “reviled him, giving their heads.” The soldiers also taunted, “If thou be the King of the Jews thyself;” and even “the malefactors came the same in his teeth” (Matt. xxvii. 44).

Their triumph is complete; Jesus had upon the cross two hours, enduring its agonies and exposed to the furies of the old Serpent and the hissing of his brood. It is mid-day. Such the glare of the sun is subdued. A chilly darkness succeeds. God frowns. Defeat extends throughout Palestine and regions beyond. Awe-struck, “all the people that came toget

that sight smite their breasts and return." The priests also and scribes turn pale, and mingling with the fugitives, grope their way to the gate. The earth trembles: Rocks are rent with explosive sounds. The city is shaken by a great earthquake. Proceeding stealthily through the street, they hear it told—"The dead from the graves have appeared to many." The time draws on for sacrificing the paschal lamb (the ninth hour, or three o'clock, being the time for commencing the ceremony). The priests repair to the temple. But there another token awaits them. The veil of the temple is rent from the top to the bottom, and the holy of holies (seen only on the penalty of death, except by the high priest) is exposed to common gaze.

At the place of crucifixion all had been hushed, save the groans of the dying. Upon the return of light, the women of Galilee who before had stood afar off, approached and joined themselves to John and the mother of Jesus, who stood near the cross. Few besides the guard remained, and these seemed now to have changed their demeanour towards Jesus, and wish rather to alleviate his sufferings. One of the malefactors had become penitent, and recognised in Jesus the Lord of Paradise. And the centurion confessed, "Truly this was the Son of God!" "Hi

pious friends hear his prayer for his murderers, his tender charge to John, his complaint of the Divine forsaking, his convulsive utterance, "It is finished!" And now the offering of his soul is made. The sacrifice of his sinless body, for sin, is accomplished at the moment when the lambs are being slain in the temple for the last passover that shall ever again meet with Divine acceptance. As the sanctities of the approaching Sabbath begin an hour earlier than usual, at the eleventh hour (at five instead of six o'clock on Friday), everything connected with the crucifixion must be terminated before that hour. In the meantime Joseph of Arimathea has begged from Pilate the body of Jesus. The women welcome his arrival. They anxiously watch its removal from the cross, and the hasty preparations for the interment. The Gospel relates, "Now in the place where he was crucified there was a garden; and in the garden a new sepulchre. There laid they Jesus therefore, because of the preparation (*for the Sabbath*), for the sepulchre was nigh at hand," John xix. 41, 42. The Jews, as well as the Romans, always buried without their cities. "The places for burial were either private or public; the private in fields or gardens usually near highways, to be conspicuous. Hence the frequent inscriptions, *SISTE VIATOR! ASPICE*

VIATOR!" (*Adams' Roman Antiquities*). Within the distance of about five hundred yards from the city wall, and on the east side of the highway, are decayed tombs.* Haste was a feature of the passover. With haste the scene of Christ's sufferings was conducted, and with haste concluded. There was no time to convey the body to the grave of Joseph of Nazareth, or to any other cemetery. Unappalled by the dreadful associations attending the death of their friend, the pious women wait until the preliminaries for burial are accomplished. They follow the bearers to the tomb, and seating themselves at a little distance opposite to its entrance, they witness it deposited, "where the wicked cease from troubling, and where the weary are at rest." And now, the Sabbath instantly approaching, they turn with weeping eyes towards the gate (distant about a quarter of a mile), and seek to join their respective circles.

During the eighteen hours which have elapsed since the betrayal of Jesus in Gethsemane, what a cluster of prophecies have obtained fulfilment; and how suddenly have been realized the suspended hopes of four thousand years!

Here, then, was the Calvary of the Bible.

* See the map accompanying Dr. Robinson's Second Series of Researches in 1852.

Hereabout, upon evidence of unalloyed veracity, was the scene of Christ's crucifixion and entombment. No other place than this is adapted to the requirement of prophecy, nor can correspond with the notices in the New Testament. The locality is readily identified, bearing marks which time can never efface. It is *northward* from where the temple stood. It is "nigh unto the city." The highway is always trod. Rock tombs of ancient Jewish sculpture present their portals to the eye of the traveller.* The tomb of Joseph of Arimathea was at least near to these; and they are not far beyond where the crucifixion must have occurred. Standing here, a glance southward discovers the mountains of Jerusalem. There on the left, rising above all, is seen the Mount of Olives, sweet in name and redolent of elevating associations.

Ample is the scope afforded by the scene for the contemplation of the worshipper in spirit and in truth; whilst an examination of its features will be his best topographical expositor of those passages of Holy Scripture which speak of the great atonement here accomplished for the sins of the world. No impertinencies will here disturb the current of holy thought. It

* A sketch of the façade of one of these forms the embellishment of the cover of this tract.

cannot be said of this scene, as a traveller hath observed of the traditional site—"I am persuaded that it would be far better for the interests of Christianity that the place had remained for ever locked up in the hands of the Turks, and all access had been denied to Christian feet" (*Stephens' Incidents of Travel*). The guardianship of the Calvary without the gate has not devolved upon priests, fit successors of those that figured in the real history of Christ's passion; for emphatically do they "crucify him afresh, and put him to an open shame." No pretensions like theirs are here made, revolting alike to reason and common sense. It has been under a holier care than that of the motley ministry which, for successive centuries, has been keeping vigil over a vault in the midst of the city.* The power that interposed against the attempt of the emperor Julian to thwart the Divine purpose by rebuilding the temple, has effectually preserved the real Calvary from the hands of traffickers in superstition. It may be said concerning Christ, as of Moses—"No man knoweth of his sepulchre unto this day." True,

* Obvious are the reasons which would determine the site of their Museum; a principal one being, the insecurity that would have attended its establishment outside the walls of the city.

by some writers it is urged as an argument in favour of the traditional site of Calvary, that the knowledge of the place of Christ's burial *could not have been lost*. But whereas events, which every reader of history admits to have been providential, laid the city in ruins and dispersed the inhabitants, and this more than once; can it not likewise be admitted that along with the Divine reasons for those visitations was included the purpose of hiding henceforth the burial-place of a greater than Moses? Prejudice is very obtuse; nevertheless, it is thought that, at least, a few readers of this exercise will accept the argument; and also will as freely relinquish the traditional site, as they indignantly repudiate all sympathy with the idolatry there perpetrated.

It is stated in "Arrowsmith's Compendium of Geography for the use of Eton School"—"Behind the walls of Jerusalem on its northern side was Calvary." Also in a map constructed by Dr. Thenius,* Golgotha is marked in its scriptural allocation. What were the reasons that directed him thereto it would be satisfactory to know. And Professor Jahn, in his "Archæologia Biblica," without mentioning the evidence for a northern locality for it, remarks, that this view

* Contained in the New Biblical Atlas and Geography, published by the Religious Tract Society.

of the site of Calvary resolves some of the difficulties in the account of the resurrection.

But, seeing so much has been pictured and sung concerning a "*Mount* Calvary," and no spot adapted to that idea has been indicated, a word consolatory to the objector, on this ground, ought to be added. Let him know, then, that the notion of Calvary being a mount is untenable upon Bible grounds. By the three first evangelists it is simply said, "When they came *unto* the place called Golgotha," or Calvary, and by St. John *into* the place ;—terms, these, which do not describe a mount. Nor is there, besides, a word in any of the Scriptures which denote it to be so. On the contrary, St. Paul writes, "The Lord *humbled* himself *unto* the death of the cross." It was not until after the Redeemer's conflict, predicted in Eden, and the attestation of victory by his resurrection, that, amidst joyful followers, his triumph was celebrated on a mount. Then it was that they witnessed the fulfilment of those words—

"Yet have I set my King
Upon my holy hill of Sion."

And then, too, were his enemies confounded by the accomplishment of the rest of the prophetic hymn (Psalm ii.) :—

**"Why do the heathen rage,
And the people imagine a vain thing?
The kings of the earth set themselves,
And the rulers take counsel together
Against the Lord,
And against his Anointed,
He that sitteth in the heavens shall laugh,
The Lord shall have them in derision."**

"The prophets foretold many wonderful things concerning Christ, and which of them has not been fulfilled?"

ERASMUS' ENCHIRIDION.

ADDITIONAL NOTES.

1. The Opinion of Protestants in Jerusalem :—

From "The Tent and the Khan, by R. W. Stewart, D.D., of Leghorn, 1857."

"But here in passing, it may be remarked, that though the Rev. Mr. Williams has published a very learned work, with the avowed object of proving the Church of the Holy Sepulchre to be the true site of Golgotha, I did not meet a single British resident in Jerusalem, lay or clerical, who holds that opinion."—
p. 255.

Here is an important testimony, consisting of the evidence of the most intelligent, and the only disinterested party in Jerusalem, including the Anglo-Prussian bishop!

2. The place of burning the ashes of the Sin-offering :—

From the same Work.

"In this quarter (the north) there are three artificial mounds, formed apparently by the refuse from the many soap manufactories which exist in Jerusalem. On more than one occasion I visited them with good Mr. Calman, who was under the firm conviction that these mounds were formed by the ashes from the great altar of sacrifice. Being himself by birth a Jew, and a well-read and observant, as well as a pious man, his suggestion was not to be cast lightly aside. It is quite true that the ashes were to be poured out in a clean place (Lev. iv. 12). And in that respect these mounds might answer very well, as they lie so near the

valley of Jehoshaphat that even the wall of Agrippa must have run to the south of them. Still the damaging fact for his theory was that soap refuse is now deposited there, and has been perhaps for a couple of hundred years. Dr. Sim was a convert to Mr. Calman's views, and it was agreed that he was to get a good sample of the refuse dug up to be taken home by me, for the purpose of being chemically analysed, but unfortunately it was not ready when I left. I have since learned from a private source that this refuse has been carefully analysed in England, and found to contain a large percentage of animal matter. I hope this report is true, for if so, these mounds will henceforth be regarded among the most interesting as well as ancient relics in the neighbourhood of the Holy City. I would now call the attention of travellers to the subject, and at the same time make the *amende-honorable* to my friend, Mr. Calman, for my incredulosity at the time.

"P.S. In the *Athenæum* of 21st April, 1855, will be found a communication from Mr. Finn, of Jerusalem, from which it appears that Dr. Roth, of Munich, who had taken with him, in 1853, two samples of these ashes, found, on analysis, that they were chiefly animal and not of vegetable origin, and that they even contained small fragments of bone and teeth burnt to coal."—p. 325.


Kind Reader, farewell! may you stand prepared by sanctification here, for a welcome to the Jerusalem that is above. Amen.

FURTHER PROOFS.

1. The argument of the preceding Exercise is comprised within narrow limits. It is simply based on a *literal* application to the Antitype of the fact, that by the law of Moses the services which chiefly prefigured the death of Christ for the expiation of sins, not his own, were performed on the north side of the camp (pages 16, 17). Upon the establishment of worship at Jerusalem, those services were conducted outside the North gate (Ezek. xl. 39—42); the relative position of which site is thus explained by the Rabbi Maimonides (A.D. 1200): "From the gate of Jerusalem to the mount of the Temple was the camp of Israel; and from the gate of the mount of the Temple to the gate of the court was the camp of Levi; and from the gate of the court forward was the camp of the Divine Majesty."

2. That which by pre-eminence was called "the gate of Jerusalem," was gate Ephraim, being the principal entrance from the north suburb, the natural front of the city, and whose highway was the most thronged. Between that gate and the north-east corner of the wall stood the *Old gate* (Neh. iii. 6). The Old gate, therefore, faced the north side of the mount of the Temple. "It was so called because it was supposed to have remained from the time of the Jebusites, and not to have been destroyed by the Assyrians: it was near CALVARY" (*Godwyn's Moses and Aaron*, 1625, lib. 2, cap. 3).

3. The top of the city walls formed a *promenade*. Upon the rebuilding of the walls, a dedicatory procession was conducted thereupon by two companies, the one under Ezra on the west and south side, and the other followed by Nehemiah on the north and east; the two companies meeting each other as they entered the temple (Neh. xii. 27—43).



4. A portion of the north wall, near unto, i not embracing gate Ephraim and the Old gate was called the *Broad wall* (Neh. xii. 38, 39). "The wall was here broader than common, for some reason or other" (*Dr. Gill's Comment.*) The reason thereon becomes manifest by a consideration of its position with respect to the appointed place for the extra-mural rites. It furnished, in fact, a TERRACE from whence those rites might be conveniently viewed.

5. When the prophet wrote, "He is despised and rejected of men," etc. (Isa. liii.), and the apostle, "Let us go therefore unto Him without the camp, bearing his reproach" (Heb. xiii.), the actual scene of Messiah's humiliation, as viewed by the one sacred penman and the other, would be the same; they would mutually have respect to the place prescribed by the law relating to the type,—a place, too, as it is seen, adapted to render the "grief and reproach" to which he was put the most conspicuous. See also John xix. 37.

6. It was attested by Jesus Christ himself. "ALL THINGS must be fulfilled which were written in the law of Moses and in the Prophets, and in the Psalms concerning me," Luke xxiv. 44.

Further coincidences will occur to the thoughtful reader. These have sufficed to confirm the writer in his persuasion of the integrity of the argument. Many are the examples of the fulfilment of prophecy which are admitted to be so upon narrower grounds of evidence than those here adduced in vindication of the claims of the prophetic site of Calvary.

Et non potest solbi Scriptura.



BY THE SAME AUTHOR.

In Two Vols. foolscap 8vo, cloth extra, price 9s.

I.

THE LIFE OF CLAUDE BROUSSON, LL.D.

EVANGELIST OF THE DESERT,

An Advocate of Parliament in the Reign of
Louis XIV., and Martyr at Montpelier, 1698.
Price 5s.

II.

THE WITNESSES IN SACKCLOTH.

A descriptive Account of the Attack made upon
the Reformed Churches of France in the 17th
Century (being a Historical Introduction to
the Life of Claude Brousson). Price 4s.

"The most eminent of the martyrs of that period, and who left the most enduring souvenirs of admiration and grief in the hearts of the Protestants."—*De Felice's History of the Protestants of France.*

"The 'Witnesses in Sackcloth' is a trenchant and earnest account of the attack made upon the Reformed Churches of France in the 17th century, with a bibliographical and literary Appendix, including notices of the subsequent history of the French Protestants. The writer is well versed in his subject. He writes with zeal, and even passion, but not offensively. Real earnestness breathes in every line—kindles the narrative—makes it picturesque, and sometimes eloquent."—*Athenæum*, Sept. 1852.

"The two volumes, sequent in subject as they are in appearance, constitute a trustworthy and popular guide for the English reader to the secret annals of the Protestant Church of France—one of the most romantic, and at the same time neglected episodes in European history."—*Athenæum*, August 1853.

"We announce this publication with lively satisfaction. It will be found to contain many details that are new,

LIFE OF CLAUDE BROUSSON.

or but little known. The Appendix consists of an alphabetical catalogue of books, and some manuscripts collected by the author, interspersed with numerous notes full of interesting citations, and recondite and useful information. We rejoice to see an English author, and especially a descendant of Huguenot refugees, engaged upon these researches; and recommend his work to all who study our religious history."—*Le Lien, Journal des Eglises Reformées de France: Paris, August 1852.*

"These memorials of Brousson form an important contribution to historical literature, as well as an interesting and edifying piece of Christian biography."—*Literary Gazette.*

"It appears to have been composed with great labour of research, and much that is new to English readers will be found in these pages."—*Critic.*

"Here truth and error, with their respective subjects and advocates, are brought together, and the spirit of persecution is exhibited clothed in all its tragical horrors. The narrative is candid and awful, and such as suffices, indeed, to demonstrate the spirit of the Vatican."—*Christian Witness.*

"It is clear, copious, and lively. The author is obviously quite at home on his subject. Some parts of the narrative are painfully romantic."—*Scottish Guardian.*

"A deeply interesting history."—*Bulwark.*

"We have read it with great interest. Much new light is thrown upon the history of the Huguenots. It cannot fail to become a popular work."—*Edinburgh Witness.*

"I am reading your Life of Claude Brousson with intense interest. You are doing good service to the cause of the Reformed Churches by means of this cheap and opportune publication."—*The late Rev. Dr. W. S. Gilly to the Author.*

"The work is not merely a biography, but embraces, on an extensive scale, a history of transactions most feelingly connected with the records of purified Christianity in France."—*The late Rev. Joseph Mendham, A.M.*

Shortly will be Published, in 1830,

A BIBLICAL EXERCISE

or

THE LIFE AND MINISTRY OF ST. LUKE

As given by the Author,

